

THE

REHEARSAL.

1. The virtue of Steddy.
2. All Rebellion is for Power.
3. The Ingenious Bocalini his Opinion of the best Method for any Government to keep the People Quiet and Easy.
4. This apply'd to K. Char. 2. his Quieting the Presbyterians in Scotland.
5. Notwithstanding the Furious Zeal of some of them.
6. Under Spur-Leathers in Conspiracies, and a Wheel within a Wheel.
7. The Hands of a Conspiracy fail without the Head. K. Char. 2. purg'd the Head and Cur'd the Disease.
8. K. Char. 1. Left the Disease in the Head, which Infected the whole Body.
9. The Head once Purg'd, then Steddy Secures all.

SATURDAY, November 22. 1707.

(1.) Country-m.

YOU told me a Strange thing last time, Master, how Easily K. Char. 2. Prevail'd at the latter End of his Reign against the Presbyterians in Scotland, without either Indulgence or Severity, and put an End to all their Meetings, only by that one word Steddy.

(2.) Rehearsal. Ther is no Rebellion but for Power. Other things, as Religion, Liberty, &c. are made the Pretence, to stir up the People. But Power is the Mythologick Sense! Now when Men seek after Power, it is as vain to think to Divert them by Soothing and Coxing, as it is out of Purpose unnecessarly to Provoke them. But if you Cuff them one Day, and turn them out of Power; And then Cox them, again, and put them into Power, this is such an Unsteddiness, as gives them great Advantage, but will never Gain them. And neither they nor your Friends can Trust You.

(3.) I have Read somewhere (I think it is in Boccalini's *Parnassus*) of a Dispute which was the best method to keep People Quiet and Peaceable under Government. One said, to make them as Rich as you cou'd was the best way, because this wou'd dispose them to Ease and Luxury, and they wou'd be afraid to lose what they had, therefor wou'd avoid Trouble and Danger. For that same Reason, said another, they are of all others most susceptible of the Impressions of Fears and Jealousies, the never failing Tools that those who promote Rebellion make use of, to Cajole the People, and Fright them out of their Wits: Where-

as Poor Men are not so easily Frighted, having little to Lose; and therefore he thought it was better for the Government to keep the People Poor. But against this it was Urg'd, That Hunger will break Stone-Walls, that nothing makes a Man so Desperat as Poverty, that as they cannot Lose by any Revolution, so they may Get in the Scramble, and therefore love most to Fish in Troubled Waters: Besides that the Government must be Supported by the People, and if they are Poor, the Government must be so too: The Glory and Greatness of a Prince is in the Number and Riches of his Subjects. It was therefor Concluded, That it was best for every Government to take all care to make their Subjects Rich. And that neither Riches nor Poverty were in themselves the Prompters to Rebellion and Disturbance. Therefore that the Cause lay elsewhere. And being brought before Apollo the Sovereign Judge of Parnassus, he discover'd the Secret to them, That it was neither Poverty or Riches, but the Lust of Sovereignty which Prompted both Poor and Rich to Rebelle; And that none who had once Tasted of it, cou'd ever be Satisfy'd without it, but must venture Life and all to Purchase it. Therefor, said Apollo to the Princes of the World, if you wou'd live well with your Subjects, use all Means to Promote there Wealth, and avoid all Occasions to Harass or Impoverish them: But if you wou'd be Happy, and have them so too, let them never share the least Part of your Sovereignty, for that is so Sweet a bit, and so Inchanting, that it is no longer in their Power not to Pull it from you, or Perish in the Attempt.

(4.) Country-m. Let me make the Application, Master, Thus while the Presbyterians in Scotland you were speaking of in the Reign of K. Char. II. had their Favourites at Court, and Prospect of coming into Power by their means, neither Indulgence nor Severity wou'd do with them. But when the King cry'd *Seddy*, and they saw he was in good Earnest, and wou'd no longer be imposed upon, but at once *Rid* the Court of them, and that they had lost the *Taste* of Sovereignty which had Intoxicated them, the Play of Conscience was no longer worth the Candle, and they let their Meetings Drop, without more ado.

(5.) Rehears. And yet ther were some among them so Zealous, That when brought to the Place of Execution, and there having their Lives offer'd them, upon no other Condition than to Repeat these 4 words, *God save the King, Refus'd it, and said, They wou'd not buy their Lives so Dear!* And Chose rather to Dye.

Country-m. It is strange then how their Meetings came to Drop so Easily and so Suddenly as you have given the Account, and after so long and violent Struggle, even to Raise Armies, and Fight it out in the Field!

(6.) Rehears. In all Plots and Conspiracies ther are the Upper and the Under-Spur-*Leathers*, ther are the Managers and the Managed; ther are those who Act upon the Stage, and the Prompters who stand behind the Curtain. And when these Invisible Springs are taken away, the Play Stops, and the whole Machine stands still.

Ther is often too a *Wheel* within a *Wheel*, as one Plot begets another, or, is Branch'd out by several Undertakers. Thus the *Affassination* design'd at the Rye-House was Form'd by Lesser Men whom Monmouth and the *Quality* had drawn into their Plot only to Seize the Guards and the Tower, &c. not to Hurt the King in the least, no God forbid! But only to *Distress* him so as that he shou'd Change his *Connellers*, and Accept of their *Lordships* in their Place, who wou'd be more Faithful to him; And so all was for his own *Good*! And may be some of the More Innocent of them did really think so, and that they were still very *Loyal* Men! But this was as much *Treason* in the Eye of the Law, and of Reason too, as the Rye-House it self, of which I believe some of the *Quality* knew nothing, nor of Shooting the King from Bow-Steeple, and other Sub-Plots of the Inferior Gang; but all Grafted upon the Superior Plot of *Quality*, which had fairer *Feathers*, but the *Quills* as *Sharp*; tho' as I said, some of themselves might not see so far. Ther were those who follow'd *Abasalom* in the Simplicity of their Hearts knowing nothing, but yet were Involv'd in his Rebellion. And some of these might have had *Fits* of

Conscience too, and think all was for the Publick *Good*! To preserve their Religion and the *Laws*! And these might have Dy'd like the *Simplicity*-Men in K. Char. Second's time.

(6.) But these will never Maintain a Rebellion. They are but *Branches*, and must fall with the *Root*. They are the *Hands*, but they must Receive Strength and Influence from the *Head*, from the *Abasaloms* and *Achitophels* at Court, where is the *Spring* of Government. And therefore when K. Char. II. had Purg'd his *Court* of these, the *Faction* fell before him, without any *Noise* or *Trouble*.

(8.) Now see the Effect of the Contrary Management of his Father K. Char. I. in Scotland, he granted to the Presbyterians there all they wou'd Ask, till they Declar'd they had no more to Ask, and he lett them, a Contented King going from a Contented People, as the Phrase then went. But he left all the *Covenanting Lords* in Power and the chief Places there: Who soon Blew up this Contented People again, and follow'd his Majesty into England with an Army at their backs. And we all know what came of it.

(9.) Country-m. If the *Spring* be *Clear*, the Streams cannot long be *Muddy*, they Purge themselves of Course. And I now see plainly, That with some Men Power is Conscience, and Conscience is nothing else but Power. What a *Jest* is it to see Men of Profligat Lives cry out *Conscience*, and *Religion*! Ther is some *Work* then to be done! And our Occasional Conformists for Places shew to a Demonstration, That it is not Conscience they are Sick of, but for Power. They have *Tasted* of Sovereignty, and as *Bocalini* says, they must either have it All, or be Excluded from all Hopes of it. And then *Seddy* is the Word, and we shall have *Peace* and *Fair-Weather*.

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